

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

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VOL. I.

A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

Continued from p. 35.

CENTURY V.

At the beginning of the *fifth century* the Roman Empire was divided into two distinct sovereignties, under the dominion of Arcadius in the East, and of Honorius in the West. The confusions and calamities which, about this period, attended the incursions of the Goths, the temporary possession of Italy by Odoacer, and the subsequent establishment of the kingdom of the Ostrogoths, were undoubtedly prejudicial to the progress of Christianity.

The zeal of the Christian Emperors, more especially of those who reigned in the East, was, notwithstanding, successfully exerted in extirpating the remains of the Gentile superstitions; and the Church continued daily to gain ground on the idolatrous nations in the empire. In the East, the inhabitants of Mount Libanus and Antilibanus were induced, by the persuasions of Simeon the Stylite, to embrace the Christian Religion. By his influence, also, it was introduced into a certain district of the Arabians.

About the middle of this century, the Indians on the coast of Malabar were converted to Christianity by the Syrian Mar-Thomas, a Nestorian, who has been confounded by the Portuguese with the Apostle St. Thomas.* Some

* See Asiatic Researches, vol. vii. Account of the St. Thome-Christians on the Coast of Malabar, by F. Wiede, Esq.

ecclesiastical writers, indeed, place the arrival of this missionary in India during the *seventh century*. But it is, perhaps, more correct to refer this latter event to the confirmation of the church already in a flourishing state, by the labours of two other Syrians, Mar-Sapor and Mar-Perosis, during that century.† To these instances of the progress of Christianity in the East, may be added the conversion of a considerable number of Jews in the island of Crete, who had been previously deceived by the pretensions of the impostor Moses Credetius.—In the West, the German Nations, who had destroyed that division of the empire, gradually embraced the religion of the conquered people. Some of them had been converted to the Christian Faith before their incursions upon the empire; and such, amongst others, was the case of the Goths. It is however uncertain at what time, and by whose labours, the Vandals, Sueves, and Alans were evangelized. The Burgundians, who inhabited the banks of the Rhine, and who passed from thence into Gaul, received the Gospel, hoping to be preserved by its Divine Author from the ravages of the Huns. And, in general, these fierce and barbarous nations

† It is probable, however, either that the Christians on the coast of Malabar, or some others in the peninsula, were converted at an earlier period than is here assigned: as ecclesiastical history reports, that St. Bartholomew and Pantænus preached there; and, that, at the council of Nice, in the year 325, a bishop from India was amongst the number which composed that memorable synod.

were induced to embrace the Christian Religion by the desire of living in greater security amidst a people who, for the most part, professed it; and from a persuasion, that the doctrine of the majority must be the best.

It was on similar principles that Clovis, king of the Salii, a nation of the Franks, whose kingdom he founded in Gaul, became a convert to Christianity, after a battle with the Alemanni in the year 496, in which he had implored the assistance of Christ. This prince, proving victorious, was baptized at Rheims by Remigius, bishop of that city, and the example of the king was immediately followed by the baptism of three thousand of his subjects. It is scarcely necessary to observe, that there was probably but little conviction or sincerity in either.—In Britain, Christianity was almost extinguished by the predatory incursions of the Scots and Picts, and, afterwards, by the persecutions of the Saxons. The Christian Faith was, however, planted in Ireland by Palladius and after him by Succathus, an inhabitant of Scotland, whose name was changed to Patrick by Celestine the Roman Pontiff, from whom both these missions had proceeded. The latter of these pious and zealous preachers, who has been styled *the Apostle of the Irish*, arrived in Ireland in the year 432, and was so successful in his labours, that great numbers of the barbarous natives were converted to Christianity; and in the year 472, he founded the Archbishopric of Armagh.

CENTURY VI.

The sixth century was distinguished by some further advances of Christianity both in the East

and West. The Bishops of Constantinople, under the influence and protection of the Grecian Emperors, succeeded in converting some barbarous nations, inhabiting the coast of the Euxine Sea, amongst whom were the Abasgi, whose country lay between the shores of that sea and Mount Caucasus. The Heruli, who dwelt beyond the Danube, the Alani, Lani, and Zani, together with other uncivilized nations, whose precise situation cannot now be accurately ascertained, were converted about the same time, during the reign of Justinian. In the West, Remigius, bishop of Rheims, was remarkably successful in Gaul, where the example of Clovis continued to be followed by great numbers of his subjects.

In Britain, the progress of Christianity was accelerated during this century by several favourable circumstances. By the pious efforts of Bertha, wife of Ethelbert, king of Kent, one of the most considerable of the Saxon Monarchs, the mind of the king became gradually well disposed towards the Christian Religion. At this auspicious period, A. D. 596, the Roman Pontiff, Gregory the Great, sent into Britain forty Benedictine Monks, at the head of whom he placed Augustin, prior of the monastery of St. Andrew at Rome. In conjunction with the queen, this zealous missionary succeeded in converting Ethelbert, together with the greater part of the inhabitants of Kent, and laid anew the foundations of the British Church.

In Scotland, the labours of Columban, an Irish Monk, were attended with success; and in Germany, the Bohemians, the Thuringians, and the Boii, are said to have abandoned their ancient su-

perstitutions, and to have embraced the Christian Religion. But this is a fact, which is by no means undisputed.

Italy about the middle of this century sustained an entire revolution, by the destruction of the kingdom of the Ostrogoths under Narses, the general of Justinian. But the imperial authority was again overthrown two years afterwards by the Lombards, who, with several other German Nations, issued from Pannonia, and erected a new kingdom at Ticinum. During several years, the Christians in Italy were severely persecuted by these new invaders; but, in the year 587, Authasis, the third monarch of the Lombards, embraced Christianity as professed by the Arians, and his successor Agilulf adopted the tenets of the Nicene Catholics.

The cause, which principally contributed to the conversion of so many barbarous nations, was unquestionably *the authority of their princes*, rather than the force of argument or conviction. This appears from the little effect which was produced by the change of their religion on the conduct of the barbarians. It must, indeed, be confessed, that the knowledge which they at first obtained of the doctrine of Christ was extremely superficial and imperfect. In some it may, perhaps, reasonably be presumed, that the principles of Christianity were more deeply rooted, and were productive of salutary effects. But it is to be feared that the majority were Christians only in name. It should, however, at the same time, be remembered that even their slight acquaintance with our holy religion was productive of some ben-

eficial change, and that a foundation was laid in their nominal subjection to Christianity for their gradual civilization and moral improvement.

CENTURY VII.

In the next century, Christianity was propagated with much zeal and success by the Nestorians, who dwelt in Syria, Persia, and India, among the fierce and barbarous nations who lived in the remotest borders and deserts of Asia. By the labours of this sect, the knowledge of the Gospel was, about the year 637, extended to the remote empire of China, the northern parts of which are said to have abounded with Christians before this century.*

In the West, Augustin laboured to enlarge the boundaries of the Church; and by his efforts, and those of his brethren, the six Anglo-Saxon kings, who had hitherto remained in their pagan state, were converted, and Christianity was at length universally embraced throughout Britain. Many of the British, Scotch, and Irish Ecclesiastics travelled among the Batavian, Belgic, and German Nations, and propagated Christianity among them. In these labours, Columban, an Irish Monk, St. Gal, one of his companions, St. Kilian, from Scotland, and the celebrated Willebrod, an Anglo-Saxon, with eleven of his countrymen, particularly distinguished themselves; Columban, among the Helvetii, in the neighborhood of the lakes of Zurich and Constance; St. Kilian, among the eastern Franks near Wurtsburgh; and Willebrod among the Fries-

* In proof of this assertion, Mosheim and his learned translator refer to various authors.

landers, great numbers of whom embraced the Christian Faith, in consequence of the pious exertions of these laborious missionaries.—Willebrod was ordained bishop of Willeburg, now Utrecht, by the Roman Prelate, and laboured in his diocese till his death; while his associates spread the light of divine Truth through Westphalia and the neighbouring counties.—During this century, according to some authors, Bavaria received the Gospel, by the ministry of Robert, bishop of Worms.

But amidst these numerous accessions to the Christian Church in the West, a formidable enemy suddenly appeared in the East, by whose successful tyranny Christianity began to be depressed, and at length became totally extinguished in several of its most extensive provinces. This was the celebrated Arabian Impostor, Mohammed, who, about the year 612, amidst the corruptions and dissensions of the Eastern Church, undertook the bold project of subverting the Christian Religion and the Roman Power; and who within the space of twenty years actually succeeded, by artifice and by the force of arms, in imposing both his doctrine and authority on multitudes in Arabia and several adjacent countries. After the death of Mohammed, in the year 682, his followers, animated by a spirit of fanatical zeal and fury, and assisted by the Nestorian Christians, extended their conquests to Persia, Mesopotamia, Chaldæa, Syria, Palestine, Egypt, and the whole extent of the northern coast of Africa, as far as the Atlantic Ocean. In the year 714,* the Sara-

cens crossed the sea which separates Spain from Africa, defeated the army of the Spanish Goths, overturned the empire of the Visigoths, and took possession of all the maritime coasts of Gaul, from the Pyrenean Mountains to the Rhone; whence they made frequent incursions, and committed the most destructive ravages in the neighbouring countries. The rapid progress of these formidable invaders was, at length, checked by the celebrated Charles Martel, who gained a signal victory over them near Tours, in the year 732.—During these destructive incursions of the Saracens, Christianity, in those countries which were the seat of their devastations, was necessarily obstructed in its progress, and in some places it was even altogether extirpated. These, however, were not the only calamities which the Church suffered during these disastrous times.—About the middle of the eighth century, the Turks, the descendants of a tribe of Tartars, rushed from the inaccessible wilds of Mount Caucasus, overran Colchis, Iberia, and Albania, pursued their rapid course from thence into Armenia, and after having subdued the Saracens, turned their victorious arms against the Greeks; whom, in process of time, they reduced under their dominion. During the last twenty years of this century, the provinces of Asia Minor, which has been the splendid scene of the first Christian Triumphs, were ravaged by the impious arms of the Calips, and the inhabitants oppressed in the most barbarous manner.

(To be continued.)

* To avoid breaking the thread of the narration, the Author has here pursued the history of the Saracenic Conquests through the following century.

FOREIGN INTELLIGENCE.

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A letter from the Rev. Samuel Newell, Missionary to India, to the Rev. Edward D. Griffin, D. D. dated Bombay, June 11, 1815.

DEAR SIR,

By the present opportunity I send to Dr. Worcester my journal, which contains the history of all my wanderings and afflictions from my arrival in India till I came to Bombay. I have requested Dr. W. to let you see it. This will supply the place of many letters. You will also learn, from our communications to the Board, from time to time, the history of our Mission, and its present state. We have been carried through a series of afflictions, painful and distressing in the extreme, and have often been ready to say, "The mercies of God are clean gone, and the Lord will be favourable no more." But we can now sing of the goodness and faithfulness of God, and say, "Hitherto the Lord hath helped us." We are now permanently established in this important place, and have, through divine goodness, made so much progress in the language as to be able, though with stammering lips, to preach the *good news* to a people to whom Christ was before unknown. Mr. Hall and myself are the only Protestant Missionaries on this side of India, except an Armenian Brother at Surat, in connexion with the Serampore Mission. The Mah-ratta language, which we are learning, is the language of many millions of people in this region. There are *two hundred thousand* in Bombay alone. When we look at the multitudes of heathen around us, who are daily dropping in long and rapid succession into the eternal pit, ignorant of what awaits

them beyond the grave, we are compelled to take up a lamentation and say, "O thou slaughtered Lamb of God, why was thy blood shed in vain! Why perish these countless millions of immortal souls for whom thou hast endured the pains of death." O my dear Sir, who will be answerable for this waste, (if I may so speak,) of redeeming blood? Why do whole nations thus go down to hell from generation to generation? It is only because the *Church* and the *Ministers* of Christ will not obey his *last* and *emphatic* command, "to teach all nations." Is not this strange? To what can we attribute this known, wilful, and persevering disobedience to the last, authoritative command of the King of Zion? Did not he who said, "Thou shalt not kill," say in as positive a manner, "Go into all the world, and preach the Gospel to every creature?" And is not the breach of the latter command as ruinous in its consequence as the violation of the former? May we not say to the Christian, though thou commit no murder, yet if thou disobey the Saviour's last command, then, through thy disobedience shall thy heathen brother perish for whom Christ died? When we stand at the distance of fifteen thousand miles, and look at six hundred millions of heathens in Asia in one mass, only a general and comparatively a faint impression is made on the mind; but standing, as we now do, in the *midst* of the heathen, and *seeing* them grouping in this thick darkness, bewildered in the mazes of the most absurd and shocking fictions that the depraved mind of man could invent, wedded to their idols and enslaved to vice; *when* we see, as we sometimes have seen, a hundred thousand of our fellow-creatures at

once dancing and shouting around the bloody car of Juggernaut, and prostrating themselves before that hateful demon; *when* we actually behold all the nameless ingredients that go to make up that mass of corruption, guilt and shame, comprised in *idolatry*:—O! it is enough to awaken, in the heart that can feel for the wretchedness of fallen man, every emotion of pity, indignation, grief, and burning zeal. We are sadly deficient in zeal and in duty; but when we look on these heathen, and see how they live, and how they die, and consider how long it has been thus—we sometimes wish we could raise our voices to such a pitch, that they might reach beyond the intervening oceans and continents; and enter into the ears of our brethren and fathers in America. My dear Sir, let me engage you to speak in our behalf, and plead in our stead the Missionary cause before the Churches. They have sent us forth, a little feeble band, to encounter a great host; we have been scattered abroad, and our little number has already been considerably reduced. Will the Churches that sent us forth now leave us to prosecute the work alone? We look to them for support in the arduous conflict in which we are engaged. Unless they fill up our ranks which have been broken in the first onset; unless they send forth **A GREAT MANY MORE**, and determine to prosecute the work with vigor and perseverance, the lives and the treasure which they have already bestowed on the object will be thrown away. Where are the numerous converts that have lately been gathered into the Churches in the late revivals in different parts of the land? They

have enlisted under the banners of the cross; do they not burn with zeal to join the Captain of their salvation, & attend his triumphant march, while he goes through the earth conquering and to conquer? Shall we not soon greet some of them as fellow-laborers in this part of the vineyard? Shall we not see others going to strengthen and support, and encourage our dear solitary brother Judson, at Rangoon: and others going in different directions to form new stations? But I must stop. Dear Sir, let me entreat you again to plead the Missionary cause before the Churches, and to call on them by the commission they gave us to preach Christ to the Gentiles,—by the right hand of fellowship which they gave us when they sent us forth,—by all the afflictions and trials which we have suffered in the prosecution of our works,—by the love of Christ and the souls of the heathen, entreat them not to leave us to this great work alone. Let them send forth *more Missionaries*, and still **MORE**, and never think they have done enough, until the kingdom of GOD shall come, and his will be done on earth as it is in heaven.

British and Foreign Bible Society.

The following compendium of the doings of this Society is just received in this country.

The Society has printed previous to January 1816, 640,700 Bibles, and 830,432 Testaments, besides 25,000 Bibles and 50,000 Testaments purchased on the Continent. Total 1,546,132. The expenditure of the Society in eleven years has been 1,549,300 dollars. There are 559 Auxiliary Societies in Great Britain, and 51 Societies in Europe, 5 in Asia, and 2 in Africa. The British and Foreign Bible Society has assisted in printing the Bible in *sixty-three* different languages.—*Boston Recorder*.

DOMESTIC INTELLIGENCE.

To the Editor of the Religious Intelligencer.

DEAR SIR,

It is with pleasure I learn that a part of your useful paper is to be devoted to the publication of such accounts of particular revivals of religion, in this eventful day, as may come to your knowledge. In the sacred volume, we are assured, that "When the Lord shall build up Zion, he shall appear in his glory." His perfections, in this work, are peculiarly displayed to the view of intelligent creatures. He appeared in his glory in the work of *Creation*. He appears in his glory, in the dispensations of his *Providence*. But in building up Zion, he appears emphatically so. In this great work, to which all his other works are subservient, God appears in the glory of *all his perfections*. Here we see his wisdom, his power, his goodness, his justice, his grace, his truth and his faithfulness. The special influences of the Holy Spirit in the conversion of sinners, "creating them anew in Christ Jesus, unto good works," and in comforting and edifying the children of God, evince the *reality*, and *Divinity* of the Christian religion. What fact, when viewed in all its circumstances and consequences, excepting the resurrection of Christ, affords more conclusive evidence of the Divine origin of Christianity, than the conversion of *Saul of Tarsus*? But the conversion of every sinner, who is brought from under the power and slavery of sin into the glorious liberty of God's children, is essentially the same with that of Saul. All, who, in a spiritual sense, "pass from death to life,"

renounce their self-righteousness, and self-dependence, as he did, submit to God—devote themselves unreservedly to him who died that they might live—and feel the love of Christ powerfully constraining them to new obedience. Means, though of vast importance in the scheme of redemption, are not, in themselves, sanctifying and saving. Though *necessary* to the end; yet, *they are not the end*. Not all the terrors of Sinai or of Hell would bring a soul into a state of reconciliation to God, without the agency of His Spirit. Revivals of religion, therefore, in which the power and grace of God are manifested, tend greatly to establish, strengthen, and comfort the friends of Zion. They exhibit to the despising, wondering and perishing infidel, an irrefragable proof of the reality, efficacy, and glorious privileges of religion.

In compliance with your request, I, therefore, send you some account of a recent work of Divine grace, in a revival of religion in this town, and among the people of my pastoral charge.

As you formerly resided in this vicinity, you have not, I presume, forgotten the seasons of "refreshing from the Lord," with which we have in times past been favoured. You have been personally conversant with us, when the professed followers of Christ seemed to be animated and fervent in prayer—when the house of worship was thronged upon the Sabbath—when meetings for prayer and religious conference were peculiarly solemn—and, when sinners, deeply impressed with the solemnity of eternal scenes, anxiously inquired, what they should do to be saved? Many, for what they then experienced, will, doubtless,

give glory to God, while eternity rolls away its ages. But the reproof, "I have somewhat against thee, because thou hast left thy first love," has since been applicable to this church. The earnestness of their desires towards God, and the remembrance of his name; their zeal for his glory, and the interests of his kingdom; their fervent breathings after communion and fellowship with him, in the duties and ordinances of his worship, have seemed to abate, and the Holy Spirit to be grieved away. Precious fruits of former revivals have, notwithstanding, uniformly appeared; and, in the summer of 1814, several members of the church, alarmed from a consideration of their own leanness of soul, and the apparently declining state of others, met for the purpose of conversing, particularly on the subject. They called to mind former days, and felt self-condemned. It was a season of mutual confession and admonition. Before they separated, they unanimously agreed, that, whatever others might do, *they* would meet, at stated seasons, for prayer. They were faithful to their engagements. Others, who were members of the church, viewed their meetings with a jealous eye, and suggested things unfavourable respecting them. A divine blessing, however, accompanied the meetings, and in the course of a few months, some young persons, who occasionally attended them, were awakened to a sense of their danger while in a Christless state. In the month of December following, people, from every part of the town, resorted to the prayer meetings. All who assembled appeared unusually solemn. Some, who, a little time before, were uncommonly stupid, were brought

under deep conviction, and to enquire earnestly what they should do to be saved. About this time, meetings, for prayer, and religious conference, were publicly appointed. An attention to things of a serious nature increased daily among the people, and soon became general in the town. Scoffers seemed to have their lips sealed. No open opposition to the work appeared. The doctrines, duties, and institutions of the gospel, as subjects of conversation, seemed to engross the attention of the old and the young. While some, from time to time, were brought to a sense of their guilt and danger, others appeared truly to bow at the foot of divine sovereignty—to receive the Saviour on gospel terms—and, to know by experience the joy and peace which are the fruit of faith. Some, to whom the things of the Spirit of God were foolishness, and, who had always lived in alienation from the life of God, till they had reached the period of three score years and ten, seemed to be plucked as brands from the burning, and to give satisfactory evidence that they were "called out of darkness, into marvellous light." Many children, from ten to fourteen years of age, became subjects of the work. Several of this tender age appeared to be brought to unfeigned repentance for sin—to be truly disposed to forsake the follies of juvenile years—to walk in wisdom's ways which are pleasant—and to have Christ in reality "formed in them, the hope of glory." This season of revival, in which many who "were dead in trespasses and sins," seemed to be quickened by the power of God's Spirit, and, in which Christians were greatly comforted and refreshed, continu-

ed nearly a year. At the present time, there is, evidently, a growing inattention to the things of the kingdom. In one part of the town, however, a few persons have lately been awakened to a deep concern for their souls; and, some have obtained a comfortable hope of a personal interest in Christ. Stated prayer meetings, beside the one on the first Monday evening of every month, are still attended in different parts of the town, and a goodly number manifest, in their deportment, the life and power of religion.

The whole number of those, who have been received into the church since the beginning of the late awakening, is *one hundred and thirty-six*, including five who came with letters from other churches: and twelve persons are now propounded for admission into the church at the time of our next communion. Many of the new converts are in early life, and, of the whole number, there are nearly as many males as females. Some who have lately become apparently pious, have not yet made a public profession of their faith. The number to whom baptism has been administered since the revival began, including adults and the children of believing parents, comprises more than a ninth part of the whole population of the town. It is to be understood, that all, who are admitted to church privileges, make a profession of personal piety. During this whole season of special attention to spiritual concerns, a remarkable regularity in the deportment of those who have attended religious meetings, and a remarkable uniformity in their views of gospel truth, have been observed. In this work, nothing has been said about dreams and vis-

ions, or uncommon sights. Nothing, like mere enthusiasm or false zeal, has appeared. God has seemed to be emphatically in the "still small voice." The doctrines which have been embraced by the subjects of this awakening, "with one consent," are such, as the total depravity of the human heart—the necessity of *atonement* in order to the pardon of sin—also, of Christ's perfect righteousness for our *justification* in the sight of God—the necessity of a divine regeneration to holiness by the power of God's Spirit—the justice of God in executing the sentence of his law upon the impenitent and unbelieving—divine sovereignty in the salvation of sinners—the necessity of good works as evidences of a living faith—and, all the doctrines essentially connected with these.

That you may correctly understand the views and feelings of those among us, who have been brought into Christ's visible kingdom, in this season of revival, I will state to you the exercises of a few individuals of different ages and circumstances in life.

A man of very reputable standing in society, and who had lived many years in a family state, had always placed his hope of acceptance with God in what he called a *good moral life*. He was decidedly in favour of supporting public worship, and was exemplary in his observance of the Sabbath; but he had never rightly viewed his own moral state, nor felt any thing like genuine conviction of sin. In the beginning of the late revival, he was stupid, and continued so, till his wife was propounded for admission to the church. When he heard *her name* mentioned, at the close of public worship, he instant-

ly felt very violently opposed to her making a profession. On his way home, he was silent; and, after he returned to his house, spent his time alone. He had always been a kind husband, and his family had lived in peace and harmony. But he could now no longer conceal his rage. His reproaches were bitter, and his wife was much alarmed and distressed by his conversation. The morning after the Sabbath, he attempted, as his custom was, to ask God's blessing on the food which *His bounty* had provided. He began by saying "Gracious God, forgive"—but, his conscience reproved him. He could say no more. He felt his bodily strength fail. He was brought to see that his hatred and opposition which he had manifested, were in reality against God himself. He stood self-condemned. He was convinced of the wickedness of that temper which he had indulged towards his wife and family. He was convinced of his opposition to God—his holy government—his law—the character of Christ—the way of salvation revealed in the gospel—and all the people of God. He was at length slain by the law, and brought to despair of help, but in the sovereign mercy of God in Christ Jesus. He was brought as he believed, to an unconditional submission of himself to divine disposal—to fall at a Saviour's feet in Godly sorrow—and to walk before him in new obedience. His hope still remains, and the displays of divine love and mercy in his family, have made them like a little church. They go on their way rejoicing in hope of the glory of God, and harmoniously singing the songs of Zion in their earthly pilgrimage.

The religious exercises of a

young lady, who is usually employed in teaching a school, shall be stated to you in her own words.

"I have, for several years, been convinced that happiness is not to be found in the things of time and sense. This is a changing world, and every day brings its disappointments. Substantial peace is no where to be found in worldly pursuits. I have often resolved that I would seek more durable riches. My resolutions have been as often broken as formed. On the morning of the last new year's day, my reflections were as thus: Another year is gone—'tis gone—never, never to return. 'Tis gone to witness for or against us all. I felt that it *must* witness against me; for I had never made preparation to meet my God. He had favoured me with life, health, friends; yea, innumerable blessings; but I had never rendered him the tribute of a grateful heart. I resolved that I would live a new life—that I would daily watch over my thoughts, words, and actions. But how can I do this without divine aid? I therefore resolved to read the Bible, and to seek divine aid by prayer and supplication. I will have it to say, at the close of this year, if I live, that I have prayed to God, every day. Although I was enabled to keep the resolution, yet I sometimes neglected it till almost night. But the more I prayed, and searched the scriptures, the more I found my inability as to a right performance of duty. On the 12th of January I attended a religious conference and found the appearance of awakening among the people. I then thought that I was to be saved and that eternal misery would be my portion. It seemed to me vain to pray; but I sometimes

I thought it possible, there might be hope for me. I attempted to pray, and believe no day passed, in which I did not offer up some poor broken petition to God. I attended a prayer meeting the next week, and found that the awakening had become general. Many young people appeared to be subjects of the work. Many such appeared to be seeking in earnest the salvation of their souls. My heart now rose against God, and against the work. I hated the subjects of it. When I found that my sister C— had become hopefully pious, I felt spiteful towards her. I looked upon her with real contempt. Yet, I knew this to be wrong. She was before very dear to me. I retired to rest. The character of God was the subject of my contemplation. I found myself more and more guilty. When I arose, after an almost sleepless night, I felt that I was vile in the sight of God, and deserved destruction. When the family were engaged in religious conversation, I felt myself unworthy to be with them. I saw myself such a slave to sin, that I was willing to be a slave to my fellow creatures. Soon, my friends, and all the world seemed equally guilty before God. I thought it would be just in God to cast us all off forever. I felt myself to be in the immediate presence of Jehovah. The power and majesty of God seemed to surround me. I tried to pray for mercy; but did not dare to take God's holy name to my polluted lips, and could only say, have mercy! have mercy!! forgive! forgive!! Even that seemed to be too much. I felt unworthy to say even that. I could only groan out my feelings. Towards the close of the day, I felt afraid to move—afraid to

speak. I had an overwhelming sense of the majesty and power of God. I thought I could not live—I could not stay. I involuntarily rose, and went out of the room. As I went, I seemed to tread on air. My views were enlarged, and the whole world seemed to be filled with the wisdom and goodness of God. I thought saints and angels could never praise him enough. I thought eternity would be too short to render him the praise due to his holy name. I was then brought to view with astonishment, the mercy of God, in the great work of redemption. To crown all his works of love, He had provided a Saviour for this lost world! I had such a sense of the amiableness and glory of Christ, that when I found myself kneeling and my hands raised, I could only say, O! the gift of a Saviour! What a wonder of mercy is here! I groaned out in inarticulate sounds, those feelings which language is inadequate to express. I rose and entered the room where my sister stood by the desk reading the Bible. I tried to tell her my feelings; but could not speak. I at length said, O! C—, we are all nothing, comparatively, in the sight of God. She replied, I know we are nothing; but our souls are immortal, and capable of existing in an eternity of misery! I answered, 'tis no matter what becomes of us, if God be glorified. I thought so. I felt so. I took the Bible and read, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." It seemed indeed to be so. I was willing it should be so. In the evening, my mind seemed to go forth into all space; and I was ready to exclaim, O that all might taste and see, and know the good-

ness of God! all the savage tribes—all the heathen nations—all! all!! As I walked out, I said to myself, walk softly on the earth, for it is the Lord's. All was his. The character of God appeared to be truly perfect—it was lovely—it was glorious! all his ways are perfect!"

Another subject of the late awakening in this town, states the following, as having been the exercises of his mind. "I was educated by religious parents; and taught in my childhood to reverence the Bible. I early became acquainted with the precepts, and in a good degree with the doctrines of Christ. My mind was never seriously impressed, till the year 1799. It was then a time of special attention to religion among this people. I was, for a time, under serious impressions; but by associating with rude company, they were soon gone. I believed in the divine authority of the scriptures until I was 21 years of age. About that time I began to doubt on the subject. I often conversed with those who denied the being of a God, and the truth of divine revelation. I read their books on these subjects, and embraced their sentiments. I concluded with others, that the religion of Christ, tended to shackle the human mind—to retard its elevation to nobler sentiments—to prevent a more sublime moral taste—and supposed that what I had experienced, was all that any one experienced who professed the Christian religion; and, that all such, were actuated by selfish motives. This people were favoured with another season of revival in religion. I had a family, and lived with my father. He was a deacon in the church. I was greatly opposed to the work

—often expressed my feelings, and especially my contempt for the professors of religion. My father often reproved me; but to no good effect. About this time, I was from home teaching a school. One day, my father came and informed me that one of my children was sick and probably must die soon. The child died. I soon saw that I had nothing to support my mind in a time of affliction, or in the near approach of death. I gave up my infidel sentiments. About the close of the year 1813, I followed to the grave in quick succession another son—my aged father—and a young woman who had lived in my family. When I returned from the burial of my father, I could no longer readily dispense with family worship, which he had maintained. In the external performance of the duty, I supplied his place in the family; but my heart was not in it. When the late awakening began, I was stupid; but when it appeared in my neighbourhood, I felt concerned about my soul. For several months, a peculiar gloom attended with some conviction of sin, marked the state of my mind. After this, I was brought to see my depravity of heart, and my opposition to God's government was great. The question as to the expediency of maintaining family prayer agitated my mind. My heart rose against it. Were any pious person in your house, would you ask him to pray? No. Would you ask your minister, if he were present? No. Soon after this, I heard a sermon from these words, "By grace ye are saved." Before I left the house, I felt and said, that I had rather be annihilated, than be saved in *that way*. On looking into the Bible, the pas

age met my eye, "harden not your heart." I retired and attempted to pray; but was unwilling to pray for mercy in the name of *Christ*. Cannot God save, without a Mediator? I despised the mediatorial Character. I was agitated in body and mind. When my wife came into the room, to which I had retired, I told her I wanted no one to convince me of a God, or a Hell! Returning, one evening, from a religious meeting, I felt that I had no more goodness, naturally, than the devils. All my purposes were selfish. I had no right affection toward God. Coming home from a neighbour's house, at a certain time, I had an awful sense of the wrath of God against the impenitent. I thought that, if I were not afraid, it would ease my troubled breast, to vent my feelings in words against the Almighty. For several Sabbaths, the preaching I heard filled me with horror. I thought that if I must always hear such doctrines, as I then heard, it would be Hell enough to me. By degrees, my opposition settled into deliberate malice. My hatred increased against ministers, against good people, and even against my own family. I exclaimed—O God! what art thou I, that thou shouldest contend with me! O grant me the pleasing prospect of annihilation! Such was my frame of mind for several months. I considered God to be just in calling others into his kingdom, and leaving me. I had said much. I had prayed much. I had wept much. I had looked this way, and that way; to this man, and that man for help; but found no consolation. I was bro't, at length, after trying every false refuge, to see that my safety was in casting myself wholly on the

mercy of God through Christ, and that the divine sovereignty in the salvation of sinners, was my only ground of hope. In this, I think, I greatly rejoiced. I was ready to say, O Lord, to thy name be all the glory. Every thing in the works and providence of God appeared new to me. Meeting my family afterward I tried to relate my feelings to them; but I could not. On reading the 8th chapter of the Epistle to the Romans, greater light seemed to break in upon my mind. I read—I paused—I smiled—I wept. I laid aside the Bible and attempted to pray; but my feelings were such that I could not speak. I walked out, but words cannot now express the feelings I then had. Going to the house of worship on the Sabbath, I trembled as I entered the door, lest my feelings should be as they were in times past. I however experienced great comfort in the house of God; such indeed, as the world cannot give, nor take away. I still hope in God. I may well say, "by the grace of God, I am what I am." The ground of my hope is the *great atonement*, and the sovereignty of God, in having mercy on whom he will have mercy."

I will close this narrative with a statement of the religious exercises of a black woman, who became hopefully pious, in the time of the late revival of religion in the town.

She lived a slave, till she became the mother of eleven children. She was never taught to read. To use her own expression, "she was brought up like the cattle."—Her husband purchased her freedom of her master, in the State of New-York. She has lived in this town several years. Her conduct was such as to lead many

serious people to believe her to be pious. When the awakening began, she attended the religious meetings which were appointed. Her mind was deeply impressed with a sense of sin, and guilt, and ill-desert. She said she had no love to God, that she had been a great sinner, and was unprepared to die. Her distress was great, for many months. A Bible was given to her, and she took great pains to hear people read it. After returning one evening from a religious meeting, her distress of mind was so great, that she could not sleep. She went to a retired place, kneeled down, clasped her hands together, and said, "merciful God forgive me. Merciful God forgive me." With her Bible before her, she prayed to God to reveal to her soul, that Saviour which the Book mentioned. She found no rest nor sleep, through the night. In the morning she fell into a drowse. When she awoke, her burden was gone. Her mind was tranquil. She walked out. Every thing around her, appeared new. She said, God appeared in every thing. The birds, the beasts, the morning Sun, praised God. He seemed to be reconciled to her. She wept for joy. She saw her Maker in the fields—in the groves—in the rocks—and in the brooks. She felt that she loved him—that she hated sin—that Christ was precious to her—and that she could cheerfully give herself away to Him. She sits humbly at the feet of Jesus—loves to hear from the Holy Bible—loves the worship of God's house—and her life is a reproof to many who profess religion. She lived near pious neighbours, and would rise very early in the morning, that she might unite with them in

family worship. It is interesting to Christians to witness her fervent manner of repeating the Lord's Prayer, before she partakes of her ordinary meals. When requested to go abroad to work, she replies, "by God's help I will come." When walking a great distance to attend a religious meeting, she says God will help me to this meeting; I shall not be sick for this meeting. She appears to be peculiarly animated when she hears of any one who has obtained a comfortable hope in Christ. She mentions revivals of religion in other places, which come to her knowledge, with remarkable emphasis. When an aged black man was unexpectedly, by sickness, cast upon her care, and her patience was severely tried, she said, "Abraham got nothing to pay; but I trust God. He will pay all. When her conversation turns upon the subject of death, it is her usual way to remark "I am no afraid to die, any time. It will be sweet sleep to me. I love God, and he will keep me safe forever."

Praying that a divine blessing may attend your laudable exertions to promote Christian knowledge, and to communicate religious intelligence to the friends of Jesus, in different parts of our land and world, I am, dear sir, yours, very respectfully,

SAMUEL SHEPARD.

Lenox, Ms. May 20, 1816.

On Monday evening last, a Charity sermon was delivered to a large and attentive audience, by the Rev. Mr. Beecher, of Litchfield, at the request of two of the Female Charitable Societies in this city. And a collection of eighty-one dollars was made for their benefit. We trust that a copy of this

interesting performance will be obtained for the press.

On the forenoon of Tuesday the 17th instant, the General Association of Connecticut convened in this City, and continued their session until Thursday evening. The Report of their proceedings could not be procured in season for this paper. We shall give it in our next. The Associational Sermon was delivered on Tuesday afternoon by the Rev. Mr. Humphrey, of Fairfield. It was solemn, and deeply searching, both to ministers and people. It ought to be read in every parish in New-England.

The reports of the state of Religion in the several district associations in Connecticut; in the Presbyterian Church; and in the states of Vermont and New-Hampshire; were read to the General Association, on Wednesday afternoon, in the North Church, before a very numerous Assembly. The reports were minute, and highly interesting. They gave a succinct religious history of a year, more distinguished, in this country, by revivals of religion, than any former year within the memory of man. Probably no one of the audience present, ever before heard at once, so much good news respecting the prosperity of the Church of God. The Editor hopes to present these various reports to his readers. After the reading of the reports was finished, the Sacrament of the Lord's Supper was administered, at the request of the two congregational churches, to about *nine hundred and fifty* communicants. No one, who was not present, can adequately conceive, how animating and how solemn this celebration was, to

those who were admitted to the Table of our Lord. All who were thus privileged, we believe, look upon the scene of Wednesday afternoon as the most affecting and delightful, which they ever witnessed.

At a Meeting of the General Association of Connecticut, at New-Haven, June 18, 1816.

The Committee, appointed at the last Meeting of the General Association, to take some method to form a Domestic Missionary Society for the State of Connecticut, reported:—Whereupon, *Voted*, unanimously, That it is expedient to form, without delay, a Domestic Missionary Society to build up the waste places in Connecticut and its vicinity. *Voted*, unanimously, That the following Constitution for such a Society be adopted.

Constitution.

ARTICLE I. The Society shall be known by the name of the Domestic Missionary Society, for Connecticut and its vicinity.

ART. II. The General Association of Connecticut shall be the said Society.

ART. III. The object of the Society shall be to build up the waste places of Connecticut and its vicinity, by furnishing the destitute with religious instruction.

ART. IV. The Officers of the Society shall be Directors, a Secretary, Treasurer, and Auditor, whom the General Association shall annually appoint by ballot.

ART. V. There shall be twelve Directors, six Clergymen, and six Laymen; and there shall be at least one Director in each County in the State.

ART. VI. The Treasurer shall exhibit to the Board of Directors the state of the Treasury, whenever he shall be called upon for the purpose.

ART. VII. The Secretary shall keep a fair account of the proceedings of the Board of Directors.

ART. VIII. It shall be the duty of the Directors, seven of whom shall be necessary to constitute a quorum for business, to pursue the object of the Society, by adopting such measures, from time to time, as they shall judge expedient; under the superintendence of the General Association, and subject to their special direction, should it, at any time, be thought proper to apply to the General Assembly for a brief.

ART. IX. The Directors shall have power to apply the funds of the Society according to their discretion, in all cases in which they shall not be limited by the General Association, or the donors; to appoint and dismiss Missionaries; to pay them; and generally, to transact all business necessary to attain the ends of the Society. And no Officer of the Society, the Treasurer excepted, shall receive any remuneration for his expenses, or compensation for his services.

ART. X. The Board of Directors shall meet twice a year; on such day of the week of the State election, at Hartford, and the Commencement of Yale College at New-Haven, as they shall appoint. The Board of Directors shall annually report their doings to the General Association.

ART. XI. A permanent fund may be formed, consisting of donations of individuals, if the donations are made with that particular view; but all other monies of the Society shall be appropriated,

from year to year, to the attainment of the ends of the Society.

ART. XII. No alteration shall be made in the foregoing Constitution, except it shall have been proposed at a previous annual meeting of the General Association, and be adopted by a vote of two thirds of the members present.

The following persons were chosen Officers of the Society for the year ensuing:

Directors.

Daniel Wadsworth, Esq. Hartford; Timothy Dwight, Jun. New-Haven; Jedidiah Huntington, Esq. New-London; Matthew Marvin Esq. Wilton; Richard Hubbard, Middletown; John Hall, Esq. Ellington; Rev. Abel Flint, Hartford; Rev. Samuel Merwin, New-Haven; Rev. Abel M'Ewen, New-London; Rev. Lyman Beecher, Litchfield; Rev. Heman Humphrey, Fairfield; Rev. Daniel Dow, Thompson.

Rev. Nathaniel W. Taylor, New Haven, *Secretary.*

Henry Hudson, Hartford, *Treasurer.*

Russel Bance, Hartford, *Auditor.*

Voted, That the Board of Directors hold their first meeting, at New-Haven, the second Wednesday of July next, at 9 o'clock A.M.

Attest, Lyman Beecher, Samuel P. Williams, *Scribes.*

RELIGIOUS INTELLIGENCER.

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